Ṣaḥīḥ Muslim

With the Full Commentary by

Imam al-Nawawī

Translated and Edited by

Adil Salahi

VOLUME
FIVE

Since its compilation over a thousand years ago, *Ṣaḥīḥ Muslim* has been recognised by scholars as an authentic collection of Prophetic teachings second only to that of Imam Bukhārī (d. 256/870). The hadith collection of Imam Muslim (d. 261/875) has had innumerable commentaries written on it down to modern times. However, there is no doubt that one commentary stands out as the most authoritative, namely that of the great Damascene scholar, Imam al-Nawawī (d. 676/1277), which in Arabic is entitled *al-Minhāj Sharḥ Ṣaḥīḥ Muslim ibn al-Ḥajjāj*. This multidisciplinary commentary brings forth rich insights into the Arabic language, Qur'anic studies, Islamic law and jurisprudence, Islamic theology, Islamic spirituality and Islamic history.

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CHAPTER 25

NIGHT WORSHIP DURING RAMADAN: *TARĀWĪḤ*

[1514–173]. (Dar al-Salam 1662) Yaḥyā ibn Yaḥyā narrated: he said:[i] I read out to Mālik; from Ibn Shihāb; from Ḥumayd ibn ʿAbd al-Raḥmān; from Abu Hurayrah; that God's Messenger (peace be upon him) said: **'Whoever attends to night worship during Ramadan, out of faith and in true devotion, shall have all his past sins forgiven'.**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

[1515–174]. (Dar al-Salam 1663) ʿAbd ibn Ḥumayd narrated:[ii] ʿAbd al-Razzāq reported; Maʿmar reported; from al-Zuhrī; from Abu Salamah; from Abu Hurayrah. He said: **'God's Messenger (peace be upon him) encouraged night worship in Ramadan without giving an order of duty. He would say: "Whoever attends to night worship during Ramadan, out of faith and in true devotion, shall have all his past sins forgiven". The matter was such until God's Messenger (peace be upon him)**

i. Related by al-Bukhari, 37 and 2009; al-Nasā'ī, 1601, 2198, 2199, 2200, 5040 and 5041.

ii. Related by Abu Dāwūd, 1371; al-Tirmidhī, 808; al-Nasā'ī, 2103 and 2197.

passed away, then it continued as such during Abu Bakr's reign and for a part of 'Umar's reign'.

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُرَغِّبُ فِي قِيَامِ رَمَضَانَ، مِنْ غَيْرِ أَنْ يَأْمُرَهُمْ فِيهِ بِعَزِيمَةٍ، فَيَقُولُ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». فَتُوُفِّيَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَالأَمْرُ عَلَى ذَلِكَ، ثُمَّ كَانَ الأَمْرُ عَلَى ذَلِكَ فِي خِلاَفَةِ أَبِي بَكْرٍ، وَصَدْرًا مِنْ خِلاَفَةِ عُمَرَ عَلَى ذَلِكَ.

[1516–175]. (Dar al-Salam 1664) Zuhayr ibn Ḥarb narrated to me:[i] Muʿādh ibn Hishām narrated; my father narrated; from Yaḥyā ibn Abi Kathīr; he said: Abu Salamah ibn ʿAbd al-Raḥmān narrated; that Abu Hurayrah narrated to them; that God's Messenger (peace be upon him) said: **'Whoever fasts during Ramadan, out of faith and in true devotion, shall have all his past sins forgiven, and whoever attends to night worship on the Night of Power, out of faith and in true devotion, shall have all his past sins forgiven'.**

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُمْ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

[1517–176]. (Dar al-Salam 1665) Muhammad ibn Rāfiʿ narrated to me: Shabābah narrated; Warqā' narrated to me; from Abu al-Zinād; from al-Aʿraj; from Abu Hurayrah; from the Prophet

i. Related by al-Bukhari, 1901.

(peace be upon him). He said: **'Whoever attends to night worship on the Night of Power and it is actually the Night, (I think he said:) out of faith and in true devotion, shall have his sins forgiven'.**

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا شَبَابَةُ، حَدَّثَنِي وَرْقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ يَقُمْ لَيْلَةَ الْقَدْرِ فَيُوَافِقُهَا - أُرَاهُ قَالَ - إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ».

[1518–177]. (Dar al-Salam 1666) Yaḥyā ibn Yaḥyā narrated:[i] he said: I read out to Mālik; from Ibn Shihāb; from ʿUrwah; from ʿĀ'ishah; that **'God's Messenger (peace be upon him) prayed one night in the mosque, and some people joined him in his prayer. He then prayed the following night and more people joined. Then they gathered on the third or the fourth night, but God's Messenger (peace be upon him) did not go out to join them. In the morning he said to them: "I saw what you did. Nothing prevented me from coming out to join you except that I feared that it would become a duty for you".'**

He said: 'This was during Ramadan'.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلَّى فِي الْمَسْجِدِ ذَاتَ لَيْلَةٍ، فَصَلَّى بِصَلاَتِهِ نَاسٌ. ثُمَّ صَلَّى مِنَ الْقَابِلَةِ، فَكَثُرَ النَّاسُ. ثُمَّ اجْتَمَعُوا مِنَ اللَّيْلَةِ الثَّالِثَةِ أَوِ الرَّابِعَةِ. فَلَمَّا أَصْبَحَ قَالَ: «قَدْ رَأَيْتُ الَّذِي صَنَعْتُمْ، فَلَمْ يَمْنَعْنِي مِنَ الْخُرُوجِ إِلَيْكُمْ إِلاَّ أَنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ».

قَالَ: وَذَلِكَ فِي رَمَضَانَ.

i. Related by al-Bukhari, 1129 and 2011; Abu Dāwūd, 1373.

[1519–178]. (Dar al-Salam 1667) Ḥarmalah ibn Yaḥyā narrated to me:[i] ʿAbdullāh ibn Wahb reported; Yūnus ibn Yazīd reported to me; from Ibn Shihāb; he said: ʿUrwah ibn al-Zubayr reported to me; that ʿĀ'ishah reported to him; that **'God's Messenger (peace be upon him) went out in the middle of the night and prayed in the mosque. A number of men joined him in prayer. In the morning, people were talking about this, and more people gathered. God's Messenger (peace be upon him) went out on the second night and they joined him in prayer. Again, people spoke about this in the morning. The people in the mosque were numerous on the third night. He went out and they joined him in prayer. On the fourth night, the mosque was overcrowded, but God's Messenger (peace be upon him) did not go out to join them. Some men among them called out: "Prayer!", but God's Messenger (peace be upon him) did not go out to join them until he went out for the Fajr Prayer. When he finished the Fajr Prayer, he turned to the people and said the declaration. He then said: "Meanwhile, I was not unaware of what you were doing last night, but I feared that night prayer would become obligatory to you and you will not be able to maintain it".'**

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ أَخْبَرَتْهُ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مِنْ جَوْفِ اللَّيْلِ فَصَلَّى فِي الْمَسْجِدِ، فَصَلَّى رِجَالٌ بِصَلاَتِهِ. فَأَصْبَحَ النَّاسُ يَتَحَدَّثُونَ بِذَلِكَ، فَاجْتَمَعَ أَكْثَرُ مِنْهُمْ، فَخَرَجَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي اللَّيْلَةِ الثَّانِيَةِ فَصَلَّوْا بِصَلاَتِهِ. فَأَصْبَحَ النَّاسُ يَذْكُرُونَ ذَلِكَ، فَكَثُرَ أَهْلُ الْمَسْجِدِ مِنَ اللَّيْلَةِ الثَّالِثَةِ فَخَرَجَ فَصَلَّوْا بِصَلاَتِهِ. فَلَمَّا كَانَتِ اللَّيْلَةُ الرَّابِعَةُ عَجَزَ الْمَسْجِدُ عَنْ

i. Related by al-Bukhari, 924; al-Nasā'ī, 2192.

أَهْلِهِ، فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَطَفِقَ رِجَالٌ مِنْهُمْ يَقُولُونَ: الصَّلاَةَ! فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، حَتَّى خَرَجَ لِصَلاَةِ الْفَجْرِ. فَلَمَّا قَضَى الْفَجْرَ، أَقْبَلَ عَلَى النَّاسِ ثُمَّ تَشَهَّدَ فَقَالَ: «أَمَّا بَعْدُ فَإِنَّهُ لَمْ يَخْفَ عَلَيَّ شَأْنُكُمُ اللَّيْلَةَ، وَلَكِنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ صَلاَةُ اللَّيْلِ فَتَعْجِزُوا عَنْهَا».

[1520–179]. (Dar al-Salam 1668) Muhammad ibn Mihrān al-Rāzī narrated:[i] al-Walīd ibn Muslim narrated; al-Awzāʿī narrated; ʿAbdah narrated to me; from Zirr; he said: I heard Ubayy ibn Kaʿb say: (He was told that ʿAbdullāh ibn Masʿūd said: whoever offers night worship throughout the year will certainly include the Night of Power). Ubayy said: **'By God other than whom there is no deity, it is during Ramadan (He swore without adding 'God willing'). By God, I know on which night it is. It is the night God's Messenger (peace be upon him) ordered us to spend in worship. It is the night before day twenty-seven. Its sign is that the sun rises on the morning following it, white without rays'.**

حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا الأَوْزَاعِيُّ، حَدَّثَنِي عَبْدَةُ، عَنْ زِرٍّ قَالَ: سَمِعْتُ أُبَيَّ بْنَ كَعْبٍ يَقُولُ: - وَقِيلَ لَهُ إِنَّ عَبْدَ اللهِ بْنَ مَسْعُودٍ يَقُولُ: مَنْ قَامَ السَّنَةَ أَصَابَ لَيْلَةَ الْقَدْرِ - فَقَالَ أُبَيٌّ: وَاللهِ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ إِنَّهَا لَفِي رَمَضَانَ - يَحْلِفُ مَا يَسْتَثْنِي - وَوَاللهِ إِنِّي لأَعْلَمُ أَيُّ لَيْلَةٍ هِيَ. هِيَ اللَّيْلَةُ الَّتِي أَمَرَنَا بِهَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِقِيَامِهَا. هِيَ لَيْلَةُ صَبِيحَةِ سَبْعٍ وَعِشْرِينَ، وَأَمَارَتُهَا أَنْ تَطْلُعَ الشَّمْسُ فِي صَبِيحَةِ يَوْمِهَا بَيْضَاءَ لاَ شُعَاعَ لَهَا.

[1521–180]. (Dar al-Salam 1669–1670) Muhammad ibn al-Muthannā narrated: Muhammad ibn Jaʿfar narrated; Shuʿbah

i. Related by Abu Dāwūd in similar wording, 1378; al-Nasāʾī, 793.

narrated; he said: I heard ʿAbdah ibn Abi Lubābah narrating; from Zirr ibn Ḥubaysh; from Ubayy ibn Kaʿb. He said: **'Ubayy said about the Night of Power: "By God, I know it. My best knowledge is that it is the night God's Messenger (peace be upon him) ordered us to spend in worship. It is the night of twenty-seven".**

Shuʿbah only doubted this word: **'It is the night God's Messenger ordered us [to mark]'. He said: 'a friend of his mentioned it to me reporting from him.'**

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عَبْدَةَ بْنَ أَبِي لُبَابَةَ، يُحَدِّثُ عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ، قَالَ أُبَيٌّ فِي لَيْلَةِ الْقَدْرِ: وَاللهِ إِنِّي لأَعْلَمُهَا وَأَكْثَرُ عِلْمِي هِيَ اللَّيْلَةُ الَّتِي أَمَرَنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِقِيَامِهَا، هِيَ لَيْلَةُ سَبْعٍ وَعِشْرِينَ. وَإِنَّمَا شَكَّ شُعْبَةُ فِي هَذَا الْحَرْفِ: هِيَ اللَّيْلَةُ الَّتِي أَمَرَنَا بِهَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. قَالَ: وَحَدَّثَنِي بِهَا صَاحِبٌ لِي عَنْهُ.

ʿUbaydullāh ibn Muʿādh narrated to me: my father narrated; Shuʿbah narrated; with the same chain of transmission: **a similar text but did not mention [the point] that Shuʿbah doubted and what came after it.**

وَحَدَّثَنِي عُبَيْدُ اللهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ: نَحْوَهُ. وَلَمْ يَذْكُرْ إِنَّمَا شَكَّ شُعْبَةُ، وَمَا بَعْدَهُ.

Text Explanation

Hadith No. 1534 says: 'Whoever attends to night worship during Ramadan, out of faith and in true devotion, shall have all his past sins forgiven'. The meaning of 'out of faith' is that the worshipper believes that it is right and hopes for receiving the benefit of it. 'In true devotion' means that he dedicates his worship to God alone,

caring nothing for being known or seen or anything else that is contrary to sincere devotion. Night worship during Ramadan means the prayer known as Tarāwīḥ. Scholars agree that it is desirable and recommended, but they differ as to whether it is preferable to be offered alone at home or in a congregation in the mosque. Al-Shāfi'ī and the majority of scholars of his school, Abu Ḥanīfah, Ahmad, a number of Mālikī scholars and others say that it is preferable to offer it in congregation, as done by 'Umar ibn al-Khaṭṭāb and the Prophet's Companions and as is continued to be done by Muslims. It is one of the main public aspects of Islamic worship, and as such it is similar to the Eid Prayer. On the other hand, Mālik, Abu Yūsuf, a number of Shāfi'ī scholars and others say that it is preferable to offer it individually at home, as the Prophet says: 'The best prayer is for a person to pray at home, except for obligatory prayers'.

In this hadith, the Prophet says: 'shall have all his past sins forgiven'. According to scholars, this refers in particular to minor sins, not major ones. Some scholars say that it may also mean that major sins may be reduced if minor ones are not committed.

Hadith No. 1515 says: 'God's Messenger (peace be upon him) encouraged night worship during Ramadan without giving an order of duty. He would say: "Whoever attends to night worship during Ramadan, out of faith and in true devotion, shall have all his past sins forgiven".' The expression 'without giving an order of duty' means that he did not make this obligatory on them. He only gave them a recommendation and encouraged them to do it. This is explained by the rest of the hadith. The way it is phrased shows that it is definitely a recommendation. The Muslim community is unanimously agreed that night worship during Ramadan is not obligatory but recommended.

Hadith No. 1515 mentions 'The matter was such until God's Messenger (peace be upon him) passed away, then it continued such during Abu Bakr's reign and for a part of 'Umar's reign'. This means that everyone offered the night prayer during Ramadan at his own home and this continued for some time into 'Umar's reign. 'Umar then organised the prayer in a congregation and appointed

Ubayy ibn Ka'b to lead the prayer. It has continued to be offered in congregation ever since. This addition occurs in al-Bukhari's *Ṣaḥīḥ* in the Book of Fasting.

Hadith No. 1516 quotes the Prophet: 'Whoever attends to night worship on the Night of Power, out of faith and in true devotion, shall have all his past sins forgiven'. The earlier hadith, No. 1514, says: 'Whoever attends to night worship during Ramadan, out of faith and in true devotion, shall have all his past sins forgiven'. It may be said that either one is sufficient and makes the other of little value. In answer, we may say that attending to night worship during Ramadan without knowing the Night of Power is enough to have one's sins forgiven. At the same time, when a person spends the Night of Power in worship, knowing it, this is a good reason for such forgiveness, even if a person does not attend to worship on any other night.

Hadith No. 1517 says: 'Whoever attends to night worship on the Night of Power and it is the Night…'. This means that such a person offers night prayer knowing that it is the Night of Power.

Hadith No. 1518 mentions that one night the Prophet (peace be upon him) offered his prayer in the mosque and some people joined him in his prayer. This hadith makes it clear that voluntary and recommended prayers may be offered in a congregation, although the preference is to offer them individually, except for certain prayers which are the Eid Prayer, the prayer at the time of an eclipse and the prayer for rain. The same applies to Tarāwīḥ Prayer, according to the majority of scholars, as explained earlier. The hadith also shows that recommended prayers may be offered in the mosque, even though they are better offered at home. It may be that the Prophet prayed this prayer in the mosque to show that it is permissible, and perhaps he was in *i'tikāf*, which means spending some days in the mosque.

The hadith further shows that it is permissible to join someone in prayer even though he did not intend to be an imam leading a prayer. This is the correct view according to what is best known in our school and among the majority of scholars. However, when some people join someone in prayer and he then intends to lead them,

the greater reward of congregational prayer is earned by both the imam and the people joining him. If he does not make the additional intention of leading them, the greater reward applies to them but not to him because 'actions are but by intention' and he has not made the intention while they have done so.

The hadith confirms that if two beneficial options are in conflict or if a benefit is in conflict with fear of an adverse outcome, the more important option is given preference. The Prophet (peace be upon him) saw a certain benefit in offering this prayer in the mosque, as we have mentioned. However, this was subsequently opposed out of fear that this prayer would become obligatory, and he did not come out. He thought of the harm that would result from believers' inability to fulfil such an obligation. The hadith also indicates that if the leader of a community does something that is contrary to what his community expects and he has a reason for it, he should explain his reason to them, so as to reassure them and prevent some contrary and ill thoughts, but God knows best.

Hadith No. 1519 concludes with the following: 'When he finished the Fajr Prayer, he turned to the people and said the declaration. He then said: "Meanwhile, I was not unaware of what you were doing last night...'. There are several points of interest here. The first is that it is desirable to start one's speech or admonition with the declaration, [i.e. saying: I bear witness that there is no deity other than God and I bear witness that Muhammad is God's servant and Messenger]. A hadith related in Abu Dāwūd's *Sunan* anthology says: 'A speech [i.e. *khuṭbah*] that does not include the declaration is like a hand affected by leprosy'. Another point is that it is advisable to say 'meanwhile' in a speech. This is mentioned in several authentic hadiths. Al-Bukhari includes in his *Ṣaḥīḥ* a chapter on starting one's speech with 'meanwhile'. It includes several hadiths. A further point is to face the people when one is giving a speech or saying some admonition.

Hadith No. 1520 and 1521 mention that Ubayy ibn Kaʿb used to swear that the Night of Power is the night of the 27th of Ramadan. This is one view. The majority of scholars are of the view that it is an

undefined night during the last third of Ramadan, but the odd nights are more probable, and the ones that are most probable are the nights of the 27th, 23rd and 21st. The majority of scholars maintain that it is a fixed night and that it does not change. Scrupulous scholars say that it changes so that it is on the 27th of Ramadan one year, on the 23rd on another year and the 21st on yet another, and it could even be on a different night. This is more likely, as it reconciles the different hadiths speaking about it. We shall discuss this more fully at the end of the Book of Fasting, God willing.